

Contents

A Name	3
B Fundamentals	3
C Affiliations	4
D Membership	5
E Composition	6
F The Veida	8
G The Mazkirut	10
H The Ovdei Tnua	12
I Shlichim	14
J Veida Standing Orders	15
K Policy Statement	17

A. Name

1. The name of the movement shall be Habonim Dror United Kingdom, hereafter referred to as Habonim Dror.

B. Fundamentals

1. Habonim Dror aims to fulfil a general mission statement:

Habonim Dror exists to build a socialist, culturally Jewish future in the State of Israel.

2. Habonim Dror aims to fulfil an activities mission statement:

Habonim Dror activities exist to create a consistent environment which inspires, and is inspired by, Habonim Dror values, through a structure of empowerment, self-realization, reciprocal learning and social activism.

3. Habonim Dror shall have three pillars which form the basis of its ideology, being

Socialism, Cultural Judaism and Zionism.

4. Habonim Dror shall be the national organizational body of all the Habonim Dror branches, institutions and activities in the United Kingdom.

C. Affiliations

1. Habonim Dror shall be 'politically non-partisan' and does not affiliate with any political party.
2. Habonim Dror recognises that it should cooperate with all Jewish youth movements and Jewish communal organizations, provided that this is not to the detriment of Habonim Dror.
3. Habonim Dror shall be affiliated to the World Movement of Habonim Dror (Habonim Dror Olami), based in Israel.
4. Habonim Dror shall be affiliated with the Zionist Youth Council of Great Britain.
5. Habonim Dror shall be affiliated with British Friends of Peace Now, an educational organization.
6. Habonim Dror shall be affiliated with the Ma'agal Hakvutzot (Circle of Groups).
7. Habonim Dror shall work closely with the National Executive, which shall be a committee of non-members who are generally graduates of the youth movement.
8. Habonim Dror shall work closely with Vatikey Habonim, an organization composed of ex-members of Habonim Dror.
9. Habonim Dror shall work closely with Ha'noar Ha'oved ve Ha'lomed, its sister youth movement in Israel.
10. Habonim Dror shall work closely with all other Habonim Dror movements around the world.

D.

E. Membership

1. Any Jewish youth in the United Kingdom may join Habonim Dror, provided they accept, recognise and adhere to the basic principles of Habonim Dror.
2. Members shall become affiliated with Habonim Dror through payment of an annual subscription fee, to be known as Mas Chaver. The amount of payment will be decided by the Mazkirut of the movement (see J).
3. With the exception of Kinim, participation in Habonim Dror activities is restricted to those who have paid Mas Chaver.
4. Habonim Dror shall not tolerate discrimination against any of its members on any grounds.

F. Composition

1. The whole membership of Habonim Dror shall be divided into the following shichvot (age groups), and their Habonim Dror activities will be structured according to the tochnit (program) which applies to their age-group:

Amelim (Workers)	8 - 11 years	
Ratzim (Runners)	11-12 years	
Chotrim (Rowers)	12-13 years	Tochnit Lehava
Chalutzim (Pioneers)	13-14 years	(Little Flame)
Bonim (Builders)	14-15 years	Tochnit Shtilim
Shomrim (Guards)	15-16 years	(Sapling)
Lomdim (learners)	16-17 years	Tochnit Madatz
Muchanim (Readies)	17-18 Years	(Stream)
Shnatties	18-19 years	
Bogrim (Graduates)	19+ years	Tochnit Ofek
Barvazim (Ducks)	19-20 years	(Horizon)
Avazim (Geese)	20-21 years	
Barburim (Swans)	21-22 years	
Dinosaurim (Dinosaurs)	22+	

2. Each individual shichvah (year group) shall choose a 'Shem Shichva', a Hebrew name for itself which will follow them through their movement progression, whilst on Shnat.
 3. Habonim Dror shall institute the following va'adot (committees) and structures:
1. The movement will be split into regional tsvatim which will be comprised of the following:
 - a. The movement will be split into regions with each region run by a tsevet supported by an appropriate fieldworker.
 - b. The tsevet's role is to decide upon projects for the different **chanichim** shichvot within their region.
 - c. They should also rely heavily upon input and feedback from a Mazkirut Chanichim (i.e. a group of chanichim to give ideas and tell us what it is they want and would respond to).
 - d. There will also be a bogrim representative to organize bogrim events and to alert bogrim

to various educational and social opportunities

- e. On each tsevet there will sit 2 Rosh Amelim to Chalutzim, Rosh Bonim, Rosh Shomrim, Rosh Social Action, a Bogrim rep and 2 Rakazim Ezur (regional director) and the appropriate fieldworker (see below).
2. The movement will be split into Va'ad Bogrim for university towns where there are no chanichim
- a. A Vad Bogrim, with a selection of bogrim representatives will be elected. They will co-ordinate bogrim events for one another and ensure that bogrim in their town are kept well-informed and are active in the community and on campus.

1. Other regions

- a. There are regions and cities that need to be judged separately by the appropriate movement worker. For instance, there are places with very few bogrim and kinim running. It should be the movement workers' discretion as to how these places should be run.

1. Rakazim Ezur/ Regional Directors:

- a. Responsible for co-ordinating their designated region.
- b. Will chair regional Tsvatim meetings.
- c. Should run hadracha for Lomdim and muchanim according to the tochnit provided by movement workers.
- d. Should be in direct contact with the Muchanim who will be running activities for amelim-chalutzim.

1. The movement will change to incorporate the physical elements that are already in place regarding the structure of HDUK.

This structure will be as follows.

- a) A regional tzevet of each town where Habo is active.
- b) Everybody active in that area has the choice be a part of that tzevet.
- c) The tzevet will take responsibility for all activities in that town, including:
 - Social action
 - Kenim
 - Any other movement activities
 - Bogrim will remain as rosh kenim/madatzim
 - Tzavtim will delegate within themselves who takes what role.
 - Vaad tsivut will be made of madatz madrichim, rosh kenim from each tzevet.
 - Lomdim cannot be a part of the Vaad tsivut.

If there are no bogrim present in a town, responsibility will be offered to the oldest shichva of the madrichim.

2. Rosh Bonim and Rosh Shomrim

- a. These positions are in charge of regional events for these shichvot.
- b. They are also responsible for ensuring Bonim and Shomrim take part in social action events as well as attending other events.
- c. Rosh Shomrim should run basic hadracha training from a tochnit provided by a movement worker.
- d. There are occasions in the Habonim Dror calendar when it is necessary to function cross-regionally. For example to organise a weekend or to phone around for machaneh. Therefore, the implementation of a **Rosh Bonim and Rosh Shomrim** would make communication more efficient. This person would be responsible for ensuring that all the phoning (and other communicating) gets done without one person having to do it all.
- e. The Shomrim and Bonim schichvot within the movement should have a Boger and Junior representative elected on each Summer camp. In order to elect these representatives, members of summer camp tsvatim should be selected each year to be the representatives for the shichva they are currently leading. The representatives must consist of one junior tsevet member and one Boger. It is the Rosh's responsibility to ensure this happens and Reps are appointed. If this is not possible, a senior representative should be selected from a regional tsevet. If this is not possible, a senior representative should be selected from a regional tsevet.

1. Rosh Amelim - Chalutzim

- a. This is the responsibility of the Muchanim.
- b. They should be in charge of weekly activities for these age groups and organize other one-off events.

1. Vad Tsvit - the job of the vad tsivit is to:

- a. Sort out roles on Machanot such as Roshim, rakazim, Ozrei roshim, madrichim.
- b. Support camps organiser. The va'ad Tsvit should be made up of 1 boger/et representative from each shichva and one representative of the Rosh Amelim-chalutzim from each region.

1. Mazkirut chanichim

- a. The mazkirut chanichim will allow the movement to get feedback from chanichim to find out what activities would inspire them and what they would want to get involved in.
- b. Movement worker and 2 representatives of the regional tsevet will sit with 8 or 9 chanichim throughout the various regions to discuss ideas.

1. Vad Leman

- a. Habonim Dror seeks to create a community feel and this should include parents. Parents

committees in all possible kenim towns should exist which will give us support for our events and activities.

A. The Veida

1. The Veida of Habonim Dror shall be the sum of its members.
2. The Veida shall be the highest governing and decision making body of Habonim Dror, to which all other bodies are accountable.
3. The Veida shall meet at least once every calendar year.
4. The Veida shall meet biannually in Israel.
5. The Veida shall be held in the UK in the months of June and July biannually.
6. The Veida shall comprise of at least one quarter of the madrichim who have paid Mas Chaver (see D2).
7. The Veida may be called by the Mazkirut (see G).
8. For the Veida to be called, at least two weeks postal notification must be given to madrichim.
9. The Veida shall be planned by the Veida Tsevet (team), elected by the Mazkirut. Two people from the movement work tsevet shall sit on the Veida Tsevet. Any madrich/a of the movement can apply to be a member of the Veida Tsevet and must be informed of the application process.
10. The Veida shall be coordinated by the Va'ada Matmedet (Standing Committee - see J).
11. The Veida shall be governed by a set of standing orders, as detailed in section J.
12. The Veida shall perform the following duties:
 - a. Receive reports from the Mazkirut.
 - b. Consider motions and constitutional amendments submitted by members.
 - c. Choose the Shem Shichva (see E3) for the current Lomdim. This shall be voted upon by members of the relevant shichvah only.
 - d. Provide an educational program for the participants. Only madrichim (see E2) of Habonim Dror who have paid Mas Chaver (see D2) may vote at the Veida.
12. Ordinary motions shall require a simple majority to pass. Constitutional amendments shall require a two-thirds majority.
13. Ordinary motions must be submitted before the resolution session in writing to the Va'ad Matmedet (see J), not later than the announced deadline set by the Veida Tsevet.
14. The Va'ad Matmedet may reject or alter a motion if:
 - a. Motions or amendments are considered defamatory or obscene.
 - b. Similar motions have already been submitted.
 - c. Alterations make the motion easier to understand, but do not alter the basic meaning of the motion.
12. Constitutional amendments must be submitted no later than the announced deadline, set by the Veida Tsevet, and must be publicised to every participant of Veida.
13. The successful motions shall be widely publicized.
14. It is the responsibility of the proposers to work with the Mazkirut towards implementing a motion.
15. Veida motions shall take effect immediately.

F.

G. The Mazkirut

1. The Mazkirut shall be the Executive Committee of the movement.
2. The Mazkirut is the representative decision making body of the movement, and therefore should consult fully with its members so that decisions may be suitably informed, and reflect the general wishes of Habonim Dror.
3. The Mazkirut shall be responsible to the Veida for the following duties:
 - a. The election of the Ovdei Tnua.
 - b. Monitoring the work of the Ovdei Tnua.
 - c. Pursuing disciplinary matters, with the authority to expel chaverim from the movement if necessary.
 - d. Ensuring that Veida resolutions are carried out.
 - e. Monitoring the Kinim, through monthly visits of members of the Mazkirut to each Ken.
 - f. Take minutes of meetings, which shall be kept in a minutes book at each Habonim Dror office. The minutes of a meeting, except closed motions, shall be placed on the website.
 - g. Creating strategy for regional activities.
 - h. Allocating movement tafkidim eg. Madatz programme.
 - i. The Mazkirut shall be comprised of a representative from each region; London, Manchester, Leeds, Glasgow, Nottingham, Birmingham and miscellaneous. Ideally in each of these regions where there exists an active ken, the representatives on the mazkirut will be rosh kenim. Additionally, there will be a representative from Lomdim and Muchanim elected on Yom Tnua plus the movement workers. Each member shall have a vote.
12. The shaliach/shlichah shall not have a voting right and will attend in an advisory capacity
13. The Mazkirut will be changed at each Yom Tnua (apart from the agreed people sitting for 2 years).
14. A meeting of the Mazkirut may be called by the Mazkir/a, or by written application to the Mazkir/a by at least 3 members of the Mazkirut.
15. At least $\frac{2}{3}$ the mazkirut must be present at meetings so that motions may be passed.
16. The mazkirut should meet at least four times during a movement year.
17. Each Mazkirut member can either vote 'yes', 'no' or 'abstain'.
18. A member must be present to vote and cannot send a replacement.
19. The Mazkir/a will chair the meeting. They will still be able to vote.
20. To pass a vote there must be two-thirds of the 'yes/no votes'. I.e. if 3 people abstain, 3 vote 'no' and 7 vote 'yes' then the motion is passed.
21. If two-thirds of the yes/no votes equals an 'awkward' number it is rounded up to the nearest integer.
22. Some votes need to take place outside of a meeting. As explained an e mail voting system will be set-up:
23. Every member of the Mazkirut is entitled to input an unlimited number of times once the Mazkir/a has raised an issue. If 3 members raise an emergency issue via e mail to the Mazkir/a then an e mail process begins.
24. There will be a time limit set at the start of the debate, which will be strictly adhered to.
25. There will then be a voting period of 1 day (24 hours) to ensure everyone has an

opportunity to register his or her vote.

26. If a vote is not submitted that member is disregarded for that issue.

27. A person can be struck off the Mazkirut:

- a. following three 'no-shows' without valid excuses. At this point another member of the appropriate shichva will be co-opted onto the Mazkirut.
- b. For breaching confidentiality.

12. If a mazkirut member wishes to step down, then they may do so. In this case the replacement person that were voted in on Yom Tnua will take their place. If the seconder retires, there shall be an empty chair at the mazkirut table as a symbol of the responsibility to democracy.

F.

G. The Ovdei Tnua

1. The Ovdei Tnua (Movement Workers) shall be the employed secretariat of the movement, responsible for its administration and organization.

- a. Members who work for and on behalf of HDUK should strive to live out the socialist ideals of the movement. This includes fully engaging with the ideology of the movement in an ethically socialist way, which includes communal living and kupah wherever possible.

12. The Ovdei Tnua shall be elected by the Mazkirut on behalf of the Veida.

13. The Ovdei Tnua shall consist of salaried, sabbatical officers, responsible for the following responsibilities. The division of responsibilities shall be decided by the mazkirut:

- a. Mazkir/a (national chair).
- b. Irgun ve Gizbarut (camps organizer).
- c. Chinuch (education).
- d. Activizm (activism).
- e. Rakaz/Rakezet Tsafon (northern worker).
- f. Rakaz/Rakezet Darom (southern worker).

12. Applications for the above positions shall be submitted to the Mazkirut by Habonim Dror bogrim. The application procedure shall be agreed upon and publicized by the Mazkirut.

13. In the event of one or more of the above positions not being filled, it is the responsibility of the Mazkirut to fill them as it sees fit.

14. The Movement Workers shall endeavour to stick to the following timetable. The Ovdei Tnua application process:

- a. Applications shall be sent to all Mas Chaver paying bogrim in the first week of January. They shall be asked for an application form, a Curriculum Vitae and a covering letter, sent only to the Mazkir/a.
- b. The closing date for the application shall be the first week of February.
- c. The Mazkirut shall read each application, and treat each applicant with equal respect

and open-mindedness.

- d. A movement worker shall engage in regular talks throughout the year with the applicants, ensuring they are considering movement work for the right reasons, and conducting informal interviews throughout.
- e. Application timetable:

Application forms sent out	January Week 1
Closing date	February Week 1
Interviews	No Formal Interviews, regular talks throughout process
Mazkirut meeting	March Week 2

F.

G. Shlichim

1. The Ovdei Tnua of Habonim Dror United Kingdom and the Mazkirut of the world movement shall have the right to appoint Israeli Shlichim to Habonim Dror United Kingdom.
2. The above appointment is conditional upon an interview conducted by a representative of the Mazkirut and the movement Mazkir/a, conditions allowing.
3. The shaliach/shlichah shall regularly visit the activities of the movement throughout the United Kingdom.
4. The shaliach/shlichah shall fulfil duties as set down by the Mazkirut prior to his/her interview.
5. The role of the shaliach/shlichah is to advise and assist the Ovdei Tnua, act as educator to the movement and spread knowledge of Israel to its members.

H.

I. Veida Standing Orders

J1 Va'ada Matmedet (the committee)

- a. Each shichvah will elect a representative who will sit on the committee.
- b. During the voting, three of these will oversee the process of voting at any one time: the chair, the timekeeper, and the minute-taker. The timekeeper is also in charge of points of clarification and information. If a caucus raises a point of clarification/information, the timekeeper must pause the discussion (and the clock) so the whole veida can listen
- c. The chair is in charge of monitoring attendance (see attendance section below). If a person leaves, they must inform the chair. If the number of people eligible to vote reduces so much that it is near the two-thirds minimum, the chair will declare an end to leaving so that the motion can be voted on. For example, if there are thirty people at the veida and 9 leave then the chair should declare an end to leaving.
- d. Members of the committee will rotate between these positions.

J2 Proposing the motion:

- a. The first proposer will stand at the front and argue for the motion. When they have finished they will rejoin their group.
- b. There is then an immediate opportunity to contest the motion. Whoever nominates themselves first (as determined by the chair) will be given the chance to argue against the motion in front of the whole veida.

J3 The caucuses

- a. The committee will split everyone into groups of suitable sizes. The different shichvot should be split up across the groups.
- b. If four people or more leave the group (for a break or any other reason) then the group should split themselves up and join other caucuses. Each person should join a different caucus. This should only happen in between motions. If people leave during a motion then the remainder should continue to discuss as a caucus until the next motion begins.
- c. Each group should nominate a representative to speak on behalf of the caucus and to ensure that the principles of discussion are followed. This position can rotate between the different members of the caucus at any time and can change as many times as they wish. (see below)

J4 The discussion

- a. Once the motion has been proposed (and opposed), it is then discussed in the caucuses.
- b. There are no rules regarding the nature of the discussion, only the 'principles of discussion'.
- c. After a short period of time, discussion stops and the group representatives summarise the various opinions that have been voiced in their group. The clock stops and each representative have a minute to complete the summary. If the chair believes that the discussion will be shorter than the allocated 15 minutes they should call for early summaries. It is important that two rounds of summaries take place but if the discussion is too short then it is not vital. The chair should use their discretion on this issue.
- d. They then continue with the discussion. This process is repeated at the end of the discussion stage but before the vote takes place.

- e. A point of information is made when a member believes that the previous speaker has made a factual error. This takes precedence over further discussion.

A point of order is a point regarding proper Veida procedure. This takes precedence over anything else.

- 12. A point of clarification is made when any member of the veida needs to have something clarified *by the proposer* in order for the debate to continue. A point of clarification freezes the debate.

Points of information, order and clarification should be vetted within the group beforehand. If they issue persists, the caucus can pause proceedings briefly to put a point to the veida.

- a. In order to move to vote before the end of the allotted time, a caucus needs to propose it. However, it requires the unanimous support of every individual chaver at the veida to end the discussion stage.

J5 Principles of discussion

(to be distributed to all caucuses. They should be read out by the chair at the beginning of each session).

- a. Everyone should be encouraged to voice their opinions
- b. Freedom of speech is the most important value in any discussion
- c. Opinions of others should not be treated in a way in which discourages them from voicing opinions in the future, e.g. by being too critical or patronising.
- d. More confident personalities should be careful not to overshadow those who are less vocal and confident.
- e. It the responsibility of every individual in the caucus to ensure that freedom of speech is upheld.

J6 Amendments

- a. An amendment can be proposed at any time and a further allotted period of time is given to its discussion.
- b. After half the allocated time has past, the representatives summarise the opinions of each caucus. The same occurs at the end of the allotted time before the vote takes place.
- c. Amendments require super-majority (two-thirds) and are only voted on once.

J7 Voting

- a. People vote as individuals not as caucuses.
- b. All motions need a two-thirds majority (super majority) of the votes in order to pass.
- c. If a vote occurs and the motion wins a bare majority but not a super majority then a small amount of extra allotted time is granted to discuss the motion further. During this time, amendments may be proposed.
- d. At the end of this allotted time, another vote occurs. Again, the motion requires a two-thirds majority of the veida in order to pass. Anything less and the motion fails.

- e. Abstentions are NOT to be included in the count. The motion therefore only needs a majority of yes votes over no votes. For example, if there are three no's, four abstentions, and six yes's, then the motion still passes.
- f. However, if abstentions count for more than forty percent of the vote then the motion is rendered null and void.

J8 Attendance

- a. If a person leaves the room for more than three minutes they are not allowed to vote on that motion.
- b. If more than a third of the veida is ineligible to vote on a motion then the motion is rendered null and void.
- c. However, the chair should monitor the number of people leaving (see va'ada matmedet section) to prevent such a state of affairs.

J9 Timings

- a. Proposer/opposer: 2 mins each.
- b. Discussion of motion: 15 minutes
- c. Update from representatives takes place after 7 minutes.
- d. Amendments: 10 minutes
- e. Added time in event of bare majority not super majority: 2 minutes.

F. Policy Statements

K1 Habonim Dror shall hold to the following policies. Each principle in section (K) shall be dated and reconsidered after three years, at Veida.

K2 Section (K) motions shall require a simple majority to pass.

K3 Cultural Judaism

- a. Shabbat (2007)
 - 1. There will be a *Rosh Cultural Judaism* on every tsevet who will ensure that Shabbat shall be treated as a unique day with a special atmosphere, different from the rest of machaneh. Shabbat shall have the same basic structure throughout movement events. Wherever possible, this should include:
 - i. No avodah
 - ii. Learning from texts (not necessarily parasha although at least one text shall be Torah or a Talmudic source.
 - iii. A break from the core tochnit
 - iv. Tiyul

- v. A lie-in
- vi. Special Havdalah ceremony
- 2. Shabbat afternoon shall be marked with 'Sueda Shlishit' (the third meal). This could take the form of Kibbud families or another meal.
- 3. There should be specific guidelines for a Shabbat tochnit, aided by the movement workers and mentors, for machaneh implemented by the roshim in line with the culturally Jewish ideology of Habonim Dror UK. This will take the form of a choveret with different recommendations for different age groups.
- 4. Roshim should place more emphasis on the importance of dressing smartly for Friday night on machaneh, preferably:

Boys: white top

Girls: equivalent

This helps to set Shabbat aside and create a special atmosphere.(2008)

K4 Socialism and Social Activism

a. Habonim Dror Socialism (2009)

- 1. HDUK believes that society should be established upon the principles of equality, respect and social and economic responsibility.
- 2. Society should be run according to material worth and human relationships and should not consist of exploitation.
- 3. HDUK aspires to an intimate communal lifestyle founded upon the values in which we believe. This lifestyle will:
 - i. Serve as a dagma to society of how to live a fulfilling lifestyle, informed by choice and not dictated by the status quo
 - ii. Seek to impact upon the surrounding society through social activism
 - iii. Work towards fulfillment as both an individual and a group.
- 4. As a socialist youth movement, HDUK seeks to empower our chaverim to be socially active in their community, and to inculcate our values through:
 - i. Kupah on all our events, to create an atmosphere of equality;
 - ii. Machanot, weekends and events, to teach the values and how to enact them;
 - iii. Shnat Hachshara in Israel, to allow chaverim to practice the ideology first hand for a year
 - iv. Working with charities in all our events though-out the year in order to be proactive in the community.

b. Social Activism and Recycling (2007)

- 1. At Ken meetings paper shall be collected for recycling. Madrichim shall recycle.
- 2. At machaneh, where possible, some chaverim are to be taken off site (every two days) with the organizers and taken to a recycling depot to partake in recycling.
- 3. Habonim Dror commits to offsetting its Carbon Footprint
- 4. The Social activism tsevet shall be a regular occurrence on machaneh choref (winter camp).
- 5. Social activism shall be incorporated into chalutz.

c. Tzedakah (Charity) (2007).

- 1. £2 from each machaneh application shall be donated to charity.

The charity for each calendar year shall be decided by the Veida.

For 2008 they are The Gideon Producers Lukemia fund and World Jewish Relief.

- d. Kupah (2007)
 - 1. Kupah shall be used on all Habonim Dror events for the extras desired by chanichim.
 - 2. Madrichim and chanichim shall make every effort to spend kupah for the enjoyment and benefit of the event.
- e. Shnide Money (2007)
 - 1. All shnide money is to be taken in at the beginning of machaneh, where the chanichim will be given the opportunity to give it to charity, or returned to them at the end of machaneh. The madrichim will additionally be educated on not using shnide money.
- f. Machaneh food
 - 1. Tsevet food provided for madrichim on machanot shall be healthy, proportional and within reason. (2007)
 - 2. Tsevet food shall not consist of wasteful or overly packaged food that may damage the environment. (2007)
 - 3. Habonim Dror events shall use fair-trade, local and organic produce wherever possible. (2008)
 - 4. Habonim Dror should buy free-range eggs on all machanot (2008)
- g. Products (2008)
 - 1. Habonim Dror chanichim shall be encouraged to bank in fair-trade banks, and Habonim Dror money shall be placed in the Cooperative Bank, or a bank with ethical policies.
 - 2. Habonim Dror shall endeavour to use fair trade suppliers when obtaining merchandise for the movement, including summer and winter camp t-shirts.

K5 Zionism

- a. Israel Trips.
 - 1. Habonim Dror shall hold Israel Camp for sixteen year-olds, Shnat Hachshara in Israel and visit Israel wherever possible. (2009)
 - 2. There shall be a bi-annual visit to Israel for Habonim Dror Bogrim. (2009)
 - 3. A tsevet of bogrim plus a movement worker should work with HD Olami to plan the basis of a programme that will help potential olim to make decisions about Aliyah. This will include:
 - a. A programme of between 3 months and a year for past University students so they can experience a taste of a real Aliyah experience
 - b. A full ulpan as well as working in various contexts (2008)
- a. The Peace Process. (2009)
 - 1. As a Zionist youth movement which strongly supports the state of Israel, this Veida believes that a military withdrawal, settlement evacuation from the West Bank and Gaza, and creation of a Palestinian State based around the 1967 borders, will allow a just and self-determined future for both the Israeli and Palestinian peoples.
 - 2. Habonim Dror calls for a cessation of violence on both sides and for any final status agreement to include each side's recognition of the other's right to exist within agreed, secure and sovereign borders.
- b. Habonim Dror UK will twin each suitable ken in Britain to Hanoar Ha'Oved Ken in Israel (2008).

K6 Activities

- a. MYOD. (2009)
 1. On Summer Machanot a day will be scheduled for "MYOD" (Make Your Own Day - Mi Od, or 'who else) which will include educational aims. The day will be run entirely by the chanichim, with each kvutzah (group) coordinating a segment of the day. One madrich/a and one chanich/a from each kvutzah shall form a va'ad MYOD, which will coordinate the day and limit overlap.
- b. Chultzot. (2006)
 1. All madrichim in HDUK whenever in a Habonim Dror environment or representing Habonim Dror UK should wear a chultza tnuva (movement shirt) with a red string.
- c. British Politics. (2006)
 1. Habonim Dror shall educate on political issues in Britain where the tochnit allows.
 2. This shall involve addressing issues such as equality, the rights of women and educational funding.
- d. Teaching Ivrit. (2007)
 1. Ivrit (Hebrew) shall be taught in some way on each machaneh.
 2. Programmes shall be put into place both throughout the year and on Machanot. These programmes can range from ulpan to word of the day. In addition to this, a Choveret will be created by next veida bya newly appointed "Rosh Ivrit" from the movement work tsevet and a "Va'ad Ivrit" made up of Bogrim.
- e. K'dam Chalutz. (Pre-Machaneh training and planning) (2007)
 1. Roshim (heads) and Rakazim (organizers) shall incur minimal costs for running a machaneh.
- f. Kafat Tsinum (2007)
 1. There shall be at least a thirty-six hour resting period between Chalutz (Madrichim training and Machaneh), except on winter camp.
- g. Od Lo Garmanu (2009)
 1. More emphasis should be placed on Od lo Gamarnu (with chords in the shiron) and the kriot ha Tnuva, ensuring everyone on summer machanot comes out confident in singing the Shir and Kriot Tnuva.
- h. History of Habo Peula (2006)
 1. A junior bogrim tsevet should plan and organise a peula regarding the history of HD for Sababa. The peula will teach the beginning of the kibbutzim in Israel whilst also educating about Dror and the ghetto resistance, the new era of the kibbutz movements, "urban kibbutzim". This will incorporate all forms of Aliyah and demonstrate HD's involvement with the old and new kibbutz movement.
- i. History of Habo Peulot (2007)
 1. Introductory Habonim Dror UK History peulot will take place on machanot. A tochnit will be created which splits up the history of Habonim Dror into different topics for each machaneh.
- j. Ideological peulot (2008)

There shall be 3 peulot on the 3 ideologies during Chalutz, ran by the Bogrim, to educate the first and second year madrichim in a more detailed manner.

- k. The shnatties will write and run 3 peulot on the 3 ideologies during chalutz to educate the

first and second year madrichim in a more detailed manner. (2008)

l. Tnuat Lomedet (2008)

There shall be a 3 day machaneh *Tnuat Lomedet* starting in the summer of 2009. This machaneh will take place immediately before Kaitz Chalutz. The whole movement will be in one site but will be split into tzvatim when doing machaneh tochniot. The tzvatim will come together and have movement time. This will replace Yom Tnuat. It will be run by the roshim, rakazim and movement workers and will be written during the year by Kvutsat Azut and the movement workers. The main aim is to engage fully with the tochnit and its importance.

m. Poland (2006)

1. We should organise a trip to Poland to educate parents on Poland under the umbrella of Habonim Dror. This trip will go ahead when ever financially viable.

n. Site Sharing (2006)

1. Two machanot should never Tiyul in the same village at the same time - logistical nightmare and unpractical.

o. Little book of Habonim Dror (2006)

1. A handbook is to be issued to all madrichim returning from machaneh Israel only once they have completed the hadracha machaneh and to all existing madrichim.

p. Forgotten ones (2006)

1. HDUK should provide greater education and involvement for its non-shnat members during what is termed as "the shnat year".

q. Sababa (2006)

1. Sababa, in its existing state should be abolished. Instead a "Habo day" should take place in the city with the majority of members. Chanichim from other cities who are perhaps new members of the movement should be encouraged to stay at the house of an existing member, which Habonim Dror shall help organise, in order to secure friendships before Machaneh. At the same time, madrichim of each tzevet will also meet. Done this year if possible (under advice from Bill) and if not possible this year then starting 2007.

r. Cultural Judaism (2006)

1. We propose that HDUK puts out some kind of statement by Veida next year clearing up our position on Cultural Judaism. The statement will begin the process of explaining what CJ means to us as a movement and can also be used for external PR purposes. This statement can be in any form, for example, one sentence advertised on the website or an entire choveret. The proposed statement will be presented to the first mazkirut meeting after it has been completed, then disseminated to each shichva and voted in as an 'official' movement document at the mazkirut meeting after that.

Eg.

1. Proposed statement completed
2. Proposed statement presented at mazkirut meeting
3. Proposed statement shown to different shichvot and comment on
4. Proposed statement brought to mazkirut meeting to be voted in as 'official'.

The proposers of this motion suggest that the document is revised as often as is necessary.

s. Bogrim Meetings (2006)

1. There should be, wherever possible, monthly meetings of bogrim, including non shnatties, at universities to either:
 - i. Get together to just be in an HD environment
 - ii. Embark on a social action project

- iii. Both of the above
- t. Homosexuals (2009)
 - 1. Habonim Dror supports the full and equal rights of homosexuals.
 - i. This includes, but is not limited to, the right of marriage, adoptions and a life free from persecution. We will strive to have these rights recognised by the government.
 - ii. Habonim Dror chaverim will endeavour to change the culture of the movement so that this resolution is reflected in our language and actions.
- u. Renewable Energy (2006)
 - 1. This veida proposes that all offices and houses owned by Habonim Dror should buy their electricity from a renewable energy company.
- v. Mentoring (2006)
 - 1. When a kvutsa is formed by a returning shnat group, a mentoring system will be in place within the movement in which the kvutsa mentors the Shomrim (pre tour). This can consist of organising social events for the shichva, Hadracha training and general group building.
 - 2. In the event of a kvutsa not being formed by the shnat group, that shichva is still responsible for the shomrim year.
- w. Kvutsa formation (2006)
 - 1. A kvutsa should be actively encouraged by the movement work tsevet in coordination with the shnat madrichim while the group are still on shnat.
 - 2. A structure and a format should be put in place for returning shnat groups to form a kvutsa, eg. Madrichim.
- x. Choosing madrichim (2006)
 - 1. The va'ad tsivut should become democratic (the roles of the va'ad are explained in the constitution, E10a - "according to the constitution the va'ad tsivut sorts out roles on machanot "such as roshim, rakazim, ozrei roshim and madrichim"). There shall be one representative from each shichva elected at veida. If a shichva is not present, or no one wishes to be on the va'ad at veida, the relevant representative on the mazkirut shall be on the va'ad. The ovdei tnua shall also be on the va'ad tsivut. This is just for the junior va'ad.
- y. Role of Kvutsot on Machaneh (2009)
 - 1. The chanichim should have more involvement with the money that is given out as kupah. The madrichim should retain overall responsibility of the money but the chanichim should have more say on how it should be spent and a gizbar should be elected as a go between the group and the madrichim.
 - 2. Team building games and getting to know you games should be played on tiyul and during shorter walks. These will enhance the relationships between the members of the kvutsa which might not naturally exist.
- z. Tour Kvutsot (2008)

In order to create more of a kvutsah experience on Tour as a preparation for Shnat, HDUK shall refer to the tour groups as "kvutsot". In addition, the madrichim will be encouraged to introduce shnat structures such as check-ins and aseifot.

- aa. Madatzim Programme (2007)
 - 1. A Madatzim programme shall be set up for Lomdim and Muchanim. Lack of participation will lead to serious concern over future participation as a Madrich or on the Shnat process.

ab. Shnat Buddy system (2008)

There shall be a buddy system so that those on shnat are able to converse with first year Bogrim who were on shnat the year before. They are to be matched with a certain post shnatty so that they can ask questions and turn to for general advice. There will also be the same system for current shnatties and pre shnatties so that pre shnatties with queries and questions can speak to current shnatties in order to prepare them for shnat or even persuade them to go. This should be organised by people running the shnat prep process.

ac. Jem Stein (2007)

1. Jem shall be referred to as JemMateyMateyMateMate in an HDUK environment.

ad. Feedback (2007)

1. A feedback system shall be implemented for use after Machaneh Choref and Machaneh Kaitz. There will be a system in place for senior madrichim to feedback on junior madrichim, for junior madrichim to feedback on senior madrichim and all madrichim to feedback on roshim.

ae. Gambling (2007)

1. There shall be a formal ban on gambling on all HDUK event with specific reference to poker. This applies to both Madrichim and Chanichim.

af. Ethical Internet Policy (2007)

1. An internet usage policy shall be drawn up for HDUK and taught to all madrichim.

ag. Habo Pamphlets (2007)

1. Habonim Dror shall produce professional pamphlets in A5 document holders to issue to stakeholders.

ah. Habonim Dror Events (2007)

1. HDUK should organise and run events for parents, chanichim and everybody else in order to improve the name of Habonim Dror.

ai. Drugs(2007)

1. All madrichim are to be sent home for taking or using any illegal drugs. The Roshim are to announce to the madrichim the said repercussion of their actions. Habonim Dror should educate on the issue of drugs.

aj. Sayarim Tochnit (2007)

1. Sayarim machaneh should take on the theme of the Dror ghetto uprising. In addition to this another strong emphasis should be placed on using the lessons of the resistance displayed by the youth movement as a catapult into the world of social action concerning current modern day genocides and other humanitarian crises for both madrichim and chanichim.

ak. Jewish Calendar Tzevet (2009)

HDUK introduce a calendar annually in order to give all the members of HDUK the chance to identify and practise cultural Judaism religiously. The Calendar will include all Habonim events, as well as birthdays and sponsorship. The responsibility of producing this calendar will fall on a Jew tsevet that consists of 1 boger, 3 muchanim and 1 Lomed. They will then Liaze with a movement worker.

al. Self- Esteem Peulot

Time will be scheduled into the Machaneh tochnit for self reflective and bonding peulot that closely relate to issues surrounding the chanichim. - Body image and peer pressure, bullying and relationships. Friday night/shabbat could be a perfect time for such activities.

am. Time Clashes

wherever possible, camp dates should not clash with Scottish and English school terms to allow chanichim from both countries to be able to go on camp sacrificing their school time.